1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

employ them as final statements. The picture of external movement is essential, but the attitudes and evaluations that surround overt behavior are quite as important. These imponderables of context the informant can best supply.

It is my hope that a volume which depicts the development of the individual in relation to society, which draws so heavily from source materials, and which emphasizes the functions of institutions in context will be of interest not only to professional anthropologists but also to educators, child psychologists, sociologists, and to all those sincerely concerned with the comprehension of the human scene. With this larger potential audience in mind, native words have been translated into English where this could be done and technical terms have been avoided.[1] Because Dr. Harry Hoijer will soon have available a Chiricahua Apache dictionary, no glossary is included. For specialists, kinship materials are given in an appendix. Native names, unpronounceable to the average reader in the original and often cumbersome in translation, have been reduced to initials. An additional reason for this is that many of the references are of an intimate or religious nature, and the information was often given with the understanding that identities be masked. Exceptions are made in the case of Geronimo and several other former leaders who have become historical figures. Summaries of legends and references to mythological subjects are based on my own collection where other sources are not acknowledged.

This volume, besides describing the aboriginal life of the Chiricahua, is the first of a series of monographs which will characterize and compare the cultures of four Apache tribes of the American Southwest and the adjoining region of Old Mexico—the Chiricahua, Mescalero, Lipan, and Jicarilla. I have gathered material, also, concerning the present status and adjustment of the Chiricahua Apache. But most of these people now share a reservation in New Mexico with the Mescalero Apache. Consequently, in order that the acculturation of the inhabitants of the Mescalero Reservation may be treated as the logical unit it is,

[1] For the few Chiricahua words retained, the orthography recommended in the *American Anthropologist*, Vol. XXXVI, No. 4 (1934), has been followed.

128
121
128
[104]